ful source of phenomena be found." (Analogies and Experience in Kritik, Haywood's Translation, p. 167.) It is a fundamental principle of Ulrici, a living German metaphysician. (See Das Grundprincip der Philos. und System der Logik.) It is a maxim all hut universally acknowledged, that we know substances hy their properties ; hut what are properties hut particular kinds of powers ? Power "being thnPone element in our primary concrete cognition of objects, we are led to believe that substances operate, and that all operations must proceed from powers in a substance. "We have in Article VI. given what we regard as the correct psychological genesis of some of the more important intuitive principles. It will be seen from the account there given, that we regard the Simple Cognitive Faculties as cognizing Substance and Quality in the concrete. Proceeding upon this knowledge we have a faculty, leading us upon an effect being brought under our notice to look for a cause, and *vice versa*. Substance and Property are given primarily in simple cognition, and Cause and Effect in a necessary judgment proceeding on this cognition. Substance and Property are thus the groundwork of Causation, both in themselves and in regard to our apprehension of them.

We regard Sir W. Hamilton's representation of Causation as defective, and his resolution of it into a wide principle of relativity, or law of the conditioned, as a failure. " The phenomenon is this:—When aware of a new appearance, we are unable to conceive that therein has originated any new existence, and are therefore constrained to think that what now appears under a new form, had previously an existence under others." (Discussions, p. 609.) With all deference, this is not the mental phenomenon. Our appeal lies to consciousness ; and it seems to us to intimate, that on a new fact (not appearance) presenting itself, the mind seeks, not necessarily for the same thing or existence under another form, but for some thing or substance previously existing having power to produce the effect. It may find the power in the same existence, but it may also find it in another existence. He tells us, " that when an object is given, we are unable to think it non-existent—to think it away—to annihilate it in thought." (P. 619.) " We are compelled to believe that the object, (that is, the certain *quote* and *quantum* of existence,) whose phenomenal rise into existence we have witnessed, did really exist prior to this rise under other forms." " But to say that a thing previously existed under different forms, is only to say in other words that a thing had causes." (P. 621.) Carrying out this view to its legitimate consequences, he affirms, "We think the causes to contain all that is contained in the effect; the effect to contain nothing but what is contained in the causes. Each is the sum of the other." (P 6lO«) There is surely an oversight here. This account of the mental thought or belief, is all too narrow and inadequate. We acknowledge that as an empirical observation, we ever find new material forms springing out of the same existences under a different form.

But this empirical observation is not the intuitive principle. The pantheistic doctrine, which derives existence in any one mode, from the same existence in another mode, is founded on the exclusive observation of material phenomena, and does not proceed on the principles of reason or intuition. Let us conceive a soul springing into existence. Do we necessarily look upon it as an emanation, and derive it from the same existence in another form ? What we seek, if we interpret our consciousness aright, is power to produce it, and this we may find in quite another existence. We can also conceive of the creation of an atom or a world, and what the mind demands is not an evolution of the one or other out of the same existences, but of a power in a substance,—say God, to produce the effect. Holding Sir W. Hamilton's representation of the mental phenomenon to be radically defective, we reckon his resolution of it into the law of relativity as unsatisfactory. He derives it not from a